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II. SOCIOLOGY.

The Determining of Genius.—Professor Lombroso contributes an article to the October *Monist* on "The Determining of Genius." He contends that the generally accepted theory that heredity and surrounding influences determine genius is inadequate. To show this he enumerates several cases, including those of Angelo, Poe and Ricardo. Angelo became a great painter and sculptor in spite of parental influence. Poe's people were Puritans. Ricardo's training was in business, but more than a business type of mind was required for the power of logical analysis, and the intricate deductive reasoning displayed in the writings of Ricardo.

The determining causes of genius are found to be a combination of strong individual tendencies with a strong sensorial impression made during adolescence. While men are under external influences and strong sensations all the time, they yield to impressions most about the age of puberty. Later in life man's ways are more fixed, and he is possessed with sentiments and ideas of his own which resist other impressions. Professor Lombroso points out a great many cases to show how the bent to the career of great men was given during the period of adolescence. John Stuart Mill was greatly impressed during this period by reading his father's "History of India." School had but little influence upon Darwin, but a copy of a journey around the world inspired him to observation and gave him his interest in science.

The writer seemed unwilling to close his article without attacking the classical tendency in the Italian system of education. In accordance with his theory, he believes that a technical, scientific and industrial system of education would be a powerful leverage in raising his country industrially and commercially.

The North American Indian.—With the recent publication of the "Jesuit Relations," by Burrows Bros., of Cleveland, there seems to be a revival of interest in the Indian, with a view to determine his real character. The "Jesuit Relations" were first published by Cramoisy, of Paris, and issued in forty annual volumes from 1632 to 1673. In the new edition, which is edited by R. G. Thwaites, of the Wisconsin Historical Association, the English translation is published along with the original French and Latin texts. The work consists of seventy-three volumes, contains some allied documents, and covers the period from 1610 to 1791. While the "Jesuit Relations" are primarily religious, they contain the most complete ethnological account of the Indian we have.

Based upon the accounts of the Jesuits, Mr. A. L. Benedict discusses, in the *International Journal of Ethics*, the question, "Has the Indian been misjudged?" He replies affirmatively, claiming that the lack of ethnological knowledge and the unsympathetic view of those who described him stood in the way of accurate information. The Jesuit lacked the ethnological knowledge, but he, above all others, took an interest in the Indian.

The ill-treatment of the women by the men, the writer thinks, has been greatly exaggerated. The woman did the housework and prepared the food, while man procured it, a division of employment recognized by the European. When we picture the Indian hunter and fisher we usually associate him with our modern hunters and fishermen who pursue these occupations for pleasure. With the Indian fishing and hunting was a serious business, often entailing much pain and labor, struggling frequently at the point of starvation to secure food.

The writer finds in the Indian language, with its "fine rhetorical distinctions" and "elaborate inflections," an evidence of a power of analysis and a vigor of intellect seldom credited to the Indian. In acquiring foreign languages quicker than the European learned his language, we find another evidence of his mental ability. He was also a skillful workman, his delicate handiwork bearing evidence of this.

Cruelty is perhaps the most serious charge preferred against the Indian. But it is doubtful whether the tortures imposed by the Indian were much more brutal than those imposed by the European several centuries ago. His wars were waged usually to settle boundary disputes or to avenge some injury, and not to satisfy his thirst for blood, as is often supposed.

In the religion of the Indian we find an analogy to the ethical ideals of the European religions. The idea of a creative spirit and a future life, where the good should be rewarded, was general in the Indian religions. He possessed a more primitive belief in a number of ways, prominent among which was a failure to distinguish between the animate and inanimate. Dreams were messages from the spirit world which had to be strictly fulfilled.

It is thought that a familiarity with the Indian, as seen from the "Jesuit Relations," will give a loftier view of him than that generally held.

The Alsea Indians of Oregon.—An article on the Alsea Indians, of Oregon, was contributed to a recent number of the *American Anthropologist*, by Livingston Farrand. This tribe is now located on the Siletz reservation in Oregon. Their tribal seat was near the

mouth of the Alsea river, on the Oregon coast, between latitude 44 and 45 degrees. To the north were the Yaquina, to the south the Siuslaw, both friendly tribes. The Alsea and Siuslaw were the most southerly tribes that practiced the head deformation by fronto-occipital pressure. The tribes living south of these practiced tattooing.

The Alsea believed that the earth was flat and floating in water. There was also a sky country where men and women went to live at the time of the great transformation. There was also an under world concerning which little was known, but where people who were bad here went to live. The entrance to this place was through the air, and over the edge of the earth. There was also a good place upon the earth, the abode of the good spirits, where there was no wind and rain, and plenty of salmon and game.

The dead were placed in huts and canoes with plenty of food. It was believed that the dead moved about and that they could help the living. They thought that the earth was one time inhabited by birds and animals in human shape, and the best places were held by monsters. Shiō'h, the great transformer, changed them into their present forms, and took some of them with him up into the sky country.

The people were divided into nobility, common people and slaves. It was possible for the common people to rise to the rank of nobility, but it was impossible for slaves to rise.

The men usually married out of the tribe and wife purchase prevailed. Frequently the family of a man assisted him in purchasing a wife. After marriage the price paid was refunded by the wife's family in the form of feasts and gifts. If a child died the wife's family had to make a payment. If the wife proved unfaithful her family had to pay also.

The families were segregated into groups. The property of deceased persons passed into the hands of relatives, regardless of nearness of kin. The traditions of the tribe were associated with the transformer. These traditions were related only in January, and were told each evening, beginning each time where they left off the previous evening.